


M 1927

Barn

Lunch & *College*

Sat. Sept. 19, 1970


Must Remain in
Transcription Room

LUNCH

I'm always amazed when I get into the Barn and see this big "V"...how many people there are that I don't know, and probably it is (it's) in the nature of it and it cannot be helped very much because when it gets larger and larger and comparing it to a year ago, it is different and it's very continuous for us, now that we can count on a certain number of people who do come Saturday and Sunday and we can plan Work in accordance with it.

My only, I wouldn't say worry, my concern is, that I hope you get enough out of it. It's very difficult to know for oneself even what to get out of certain experiences and you must not be impatient about it, because the conditions are, of course, a little different from usual, but also after some time you get used to it. That is, if you come for some time every weekend, and you see the same kind of people, perhaps a few new ones, and maybe not some of the older ones, you get familiar with the general activities and it has a deadening influence on you, I hope you realize that, that what becomes a routine and becomes a habit puts you to sleep, in the terminology that we use it, so that then instead of helping you to wake up, it goes the other way. You have to be very careful that you don't allow that, that you change your attitude, that you also perhaps change your activity. It's quite wrong to continue to do the same thing and even to ask for doing it when you feel that you are able, capable-perhaps it would be very good to do something quite different. Because it is not important - it is important but not as important - as some other fact - that one does work well or that that what has to be done has to be done correctly.

The quintessence is always on your own development, and you have to know what is right for your development. And you have to wake up to that fact - how can I change my surroundings or my activity, or my interest for my own welfare and not to fall into the rut or to do certain things simply because someone else tells me to do it.

You have to keep on finding places where you are a little uneasy. As soon as things go too smooth, you know that you are asleep. And it is very difficult to try to remind you in that kind of a state because you will be resentful. As soon as something gets oiled up and goes without friction there is no energy that can be useful to you. And in your sleep you may have beautiful dreams but they are not effective in your Work. You have to find a measure of just waking up enough so that that what you are doing can remind you and it will remind you by being a little negative - not too much - because then you get caught in negativity. You get caught in things that you enjoy over much in exactly the same way. Negativity in itself is not wrong - it can be utilized but there must not be too much of it, and you have to make a selection - what can you stand. What you can stand today, you may not be able to stand tomorrow. What you experience at the present time may not be the same as what you have experienced six months ago.

There is very little sense in looking back when you were growing up and constantly reminiscing about that particular period. What is important for each person is a realization of the now and the day where he now happens to live and how he is at the present time - and not to wish for anything for the future and not to revert back to that what you already have gone through, and if you want to talk about it and so forth, do it by yourself, and keep on chewing it, until you get disgusted - then maybe you will look for something else.

The emphasis for Work on yourself is always the equilibrium which is furnished by physical activity. Work on yourself takes place in the two centers which are still subject to further development. That is, in the first place of course, your emotional set-up, your make-up, your general emotional state. And, the other is, of course, your attempts to become conscious. Those two dictate the activities of the body and in particular when the body itself asks for some kind of help and does not want to do it all by itself. That is, if the body learns that it can behave and wishes then to behave in accordance with a thought or a feeling, the body sheds a little bit of its own responsibility and I think is relieved.

The situation is very much like a person when he wants to Work, and then finds that in ordinary life he has difficulties. His ordinary life should be straightened out sufficiently so that it doesn't require too much of his energy, so that, then there is a chance that he will be able to Work. And don't think it is a danger that when for some time you concentrate on just ordinary, unconscious existence; to straighten out relationships, professionally or personally, and that it looks as if during that time you are not Working - you are withdrawing sometimes even from the group as a whole. Maybe you don't participate in activities and all of that is justified when the energy which you have is being used for your unconscious existence - to put that in equilibrium.

And the equilibrium is possible when even if an unconscious state, your mind and your feeling can more or less join together in telling your body what to do. But, you must do it. It does not help you to sit and think about it, or to feel badly because you don't do it - that is your fault. And that is your trouble.

There is still too much feeling and too much thought without translation into activity. Every time that you start to think about yourself and rake up the past,

you are doing the wrong thing. Every time you hallucinate about what you would like in the future, you are doing the wrong thing. Everytime you feel sorry for yourself, and consider it is necessary for you to talk about your suffering, you are doing the wrong thing for yourself. We want to get away from Earth and all the different conditions of Earth, but you have to eat the conditions of Earth. It's called 'eating sin'. It is sin from the standpoint of consciousness, because you use your time simply to indulge.

When you continue to concentrate on settling your own affairs in the best way you can the sooner you can, the sooner you will be able then to Work on yourself. But don't wait by just sitting down and hoping for the best. That is why Saturday and Sunday are devoted to physical work, using a shovel or a nail and a hammer and a saw and working in the kitchen and moving things around and putting up tables and being active and helping someone to move a stone or whatever it is that's in the way, cleaning up, washing the dishes, sweeping the floor - all such things - do not allow yourself to sit down and contemplate. You can philosophize between the hours of 9:00 P.M. and 6:00 A.M. - that's your time for philosophy. During the day you work, and you work in a very simple way, and no hallucinations and no considerations of how bad it is - you put that out of the door and for the time being you live within your house of your own physical world. And this you have to learn, more and more. You will never be able to utilize even feelings.

What I talk about every once in a while, as a necessity to have a relationship between people which of course must be based on the feeling and caring for each other - you will never be able to do it until you settle your ordinary physical affairs. That is the world given to us on Earth. That happens to be the case because we happen to be born here and not somewhere else. And you can fulminate against that for all you wish it won't change one single thing. You're here.

The realization of being here, counts. The realization of accepting that what is now, and then to work with it. It includes all affairs of life. It includes the fact that I stand still at a time, and look forward hoping. It includes the fact that I bundle up my past year when it is a birthday and I say, "On this birthday I stand". I now wish to continue, now I want to utilize what I have learned. I want to have a day, and another day, and another day of growth. Growing is still something belonging to the Earth. Evolution is something that belongs to Heaven. Let's continue, in a very simple way - let's see what we can do with each other, and helping. Start with yourself, don't expect someone else to do it for you. If you think that something is wrong, you correct it as much as you can. When you get stuck, then you can ask for help. When you talk together, try to hear what you say. Give yourself a chance; then, when you don't talk, give yourself a chance. ^PWe will change things every once in awhile. A bigger change will be when I will not talk, like I do now. When we won't do any recording of this kind. I will be around, but in a different kind of a way. I would like you to understand that there are certain things I would like to do, not for myself but for the sake of a general adherence to the ideas of Gurdjieff, and to see what can be done in order to further them and to affirm them, and to make sure that we don't go astray too soon. That we have to introduce different elements. I would like in the future, and I will tell you, gradually about some of the little plans I have.

^PI want Sunday afternoon to be different. I want something that is quite opposite from what I have now called physical work. I would like to devote part of that afternoon to discussions of certain kinds, for some people perhaps who can come - I will invite, if I can inveigle them to come. I would like different kind of music, played by different people, if I can get hold of them. There is music of that kind still here and there available, there are still some people who have played during the time of deHartmann, who do remember a little bit of that atmosphere. I want to see what we can do about that, I want to see what we can do to have different kind of people, if possible talk to us. I would like to enlarge

the background and perspective of ourselves - I don't want to have ingrown toenails continue to grow in. I want us to develop as a group as a whole, as an entity in life, as having contact, through the different activities of course in the first place, but also to help to embellish your mind and your heart, to expose them, if possible, to certain levels of culture which are correct, when they can open you up to the realization that you have to work. Whichever form it will take. It will take some time to arrange it, but I definitely have that in mind. I will start very soon by having you listen to some music played by other people on tapes or on records. There are some by Madame Salzmänn. There are some of course by DeHarmann and there are some by Carol Robinson. There are some by a person in England I will collect what I can. I will see what is still possible, you might say, to save from the older people who were at that time around Gurdjieff and who have not forgotten him, and without falling into a trap every once in a while which I warn about, not to get too involved and not to follow too much Ouspensky. I would like to be able to talk about interpretations of ALL AND EVERYTHING. I would like you all to study much more to see what you have derived from the reading. So that perhaps we can talk about that once in a while. Not at regular times, but every once in a while, at certain times when it is necessary, at certain times the same way as when one has acquired a habit, that then at certain times one wants to undo such a habit. I compare it so often with having a room which always stays the same, and the furniture, and it gathers dust and all you do is to clean it a little but then the chair has to be put exactly where it was before, five or six feet away from a bookcase and a little bit of a table right next to it, and on that a little piece of cloth and on that a little vase and in that a little flower. You know sometimes, these kind of homes, they are very much like dead material and they are very much like dead people, who walk around and perform the same thing all the time in the same way, and die in that so called attempt, that is not even an

attempt, it is an activity, because there is no more friction, it is just setting one's body in motion and you do the things that are supposed to be done. Change it. Get out of bed with you right foot if you get out usually with your left. Get out with both feet, tumble out of bed with your hands first - do something quite idiotic, only in the presence of the Lord, not with other people around. Just see what you can do and dare to do to become a little acquaintance, acquainted with yourself, your own idiosyncracies and sit on the sideline while you perform and laugh about your behavior, your way, not necessarily saying it is stupid, but you do and you can say, that it is quite unconscious and it is habitual.

You must be very careful that you don't want to continue with habits. Try to change things - make a difference. If you have a shovel in your hand and you have your right hand on top, change it, and use it as left-handed. Drive in a nail with your hammer, in the right hand or the left hand, depending on what you are. If you are ambidextrous, maybe you are a little fortunate. Do you get up out of bed, --how? Do you get out of a chair - how? Do you open a door - you've gone through many times in the same way? Can you see yourself in your habitual ways of performances? Can you see yourself saying good morning as usual to everybody you have met already a hundred times before in the same way? Do you get into the car, always in the same way? Do you get angry always with someone who makes a remark when you have already a grudge against him. Try to change yourself, a little - enough to cause negativity - enough to give you some energy - enough to remind you that maybe living on Earth is not all that it is cracked up to be and that perhaps there is another kind of an aim that we want to find out. If we can find out about it, I think that life will take on an entirely different kind of a color. And then maybe I would almost dare to say, a person could become objectively happy.

Have a good afternoon. And then Peter will play again.

Coffee

So, we'll continue where we left off at lunch. There is never any end, apparently, to talking about Work, because there is no end to our unconsciousness. I am afraid that, as long as we live on Earth, certain parts of ourselves will remain unconscious. I think that the body will remain unconscious, in its own behavior. I don't think it has any capacity to change..What will happen to it is a relaxing, and a loosening up, and in that process it will free some of the organs to be able to function on their own, and to develop. And the problem is always that the body has to be reduced, to let go its grip on the other two centers. It is so grown together that the feeling really doesn't know any better than that the body ought to exist, and it's almost preposterous to think that the feeling could stand on its own feet. And of course, it remains that idiotic as long as the feeling is the way it is because it is very immature and it has no - no feet at all, it has practically no body. It is a little bit of hot air. How to make it crystallize out into Kerdjanian body - that, I think, is the problem, and not knowing how that is going to look, we have to go at it very slowly and gradually start to develop certain things that may be an indication of what might become permanent. The only solution for the development of the Kerdjanian body is to understand that that what is now, as feeling, is temporary. That that what we are as human beings is not useful enough to be able to do something with it, hoping that it will continue to exist after death. Only that what will remain after death is really the beginning of the sol-la-si. To see what has taken place and what does take place in man #4 of the do-re-mi of Kerdjan, are only certain feelings, mostly, a little bit of thought, which is drifting in from the do, but otherwise, very, very little, and only a desire that one wants to evolve. Evolution does not take place there. It only starts to take place when it goes across that Fa bridge. And that what could become permanent belongs to another world. We call it the conscious world. It simply means that regarding the Earth, it is not subject to the destruction

which occurs on Earth itself.

The difficulty for our concept is always that we don't understand this destruction process. We think that when certain things disappear that they are destroyed. That, of course, is not true. And there is a law of conservation of matter, which simply means that that what is now in a certain configuration simply changes in molecular structure and then what we call destruction is usually a breaking down of that what is matter to its simplest forms. Nothing is lost of that matter, although it can be combined again with the Earth and then undergo different changes while in the Earth, and being affected, and being used up, you might say sometimes, as food for other creatures of Mother Nature. But it will not be destroyed in the sense that we say it is here and tomorrow it's gone. It is only changing over into something else. And when it is in something else it is not useful, for us to have life contained in it. That's what we call death. And it is really the realization that that what is the difficulty for us is that that what is now form, changing into another form, it is no longer of any use to us in the new form. That is as far as the matter is concerned. That is, that what we call simply a hardness or a liquidity, sometimes a gaseous in a certain way when it is still connected to a liquid. But when it has gone over into the rest of space, it, ...we lose it, and in that kind of a state it is not available to us any longer, although it is not destroyed. But it's of no use. This is of course the process that takes place all the time when we are on Earth and when we are alive, and it is this changing over from one matter form into another material form, that we call destruction and death.

The emphasis must be more and more on that what makes the matter alive, and that what we now call life, we say is eternal. Also for that we have no particular proof. It's quite possible that certain parts of what we now call life are not eternal at all. That it is quite possible that the life force manifests itself in

different ways and not only in matter, but already when we say 'breath is life', there is in breath of course something quite different from the material form that we call a solid. It also may be quite possible that certain things which we now call matter, and are attracted to each other in a certain, either magnetic, or a chemical way, that they are still carrying the life force. And that at the time of death, that that kind of a life also leaves such forms, and that we do not know actually if that part of life which is now manifested that way, if that is, you might say, real life, or not.

The difficulty is in growing up, that we don't know what is going to happen and we have to allow time for coming to certain places where we then will see more, and at the present time we are prevented from seeing it. What I mean by that, is that when one lives, one starts to uncover for oneself essential qualities, but it is not as yet possible to understand essential essence, and a central point of oneself. At most what one gets from it is a desire as an aim to work towards, and the process that proceeds that we are subject to and even in growth for ourselves and even affecting the building of Kerdjan and soul body, is dependent entirely on the formation of Kerdjanian body first, but that we are helped in that way by the aim of having a soul. That's exactly the same as when one considers progress in accordance with the Law of Seven, and then starts to understand the Law of Three in the Law of Seven, that then the initial 'DO' carries us to 'FA', which is the second point, and that in order to overbridge it, one has to realize what is the end as SI-DO. And that consideration of the end will enable one to create certain conditions which from our standpoint, might even look as influences from the outside, but which are really a result of the concentration of that what is SI-DO for us, that is the end as an aim, that is, the end of that octave. And then we are enabled to cross over FA, and go on towards SI-DO at the end. That would be the completion of the Law of Three.

What is it really that one wishes? To make out of that what is now the form something that is permanent that will help us and what will carry us, is first the understanding that life as we call it now, essential, essential life, is really that what is Eternity, and that our aim for ourselves is as close as we can conceive of it as something that is worthwhile to work towards, but so far away that we won't reach it, and that we will have to settle for the influence in that kind of a thought in meditation, which will then produce in a person an ability of a different kind. It is that way, as if one living on Earth considers the possibility of Heaven, and the contemplation of Heaven creates in a man on Earth a certain desire which then gives him the strength to go further, and avoid the bondage of Mother Nature.

Really it is a very simple process if you look at it that way, and of course, the consideration of that, many times was that if one only is in contact with God, and devotes one's whole life to that, that then automatically one would grow up and become holy. I think it's quite mistaken, but it is at the foundation of many convents and cloisters and monks, that that will happen if one just does certain things in a certain way, and excludes from oneself the advantages, so-called of ordinary life, and then, by withdrawal from the Earth, that then it would be possible for a man to reach a certain height by such devotion. He will reach it. There is no doubt, but it will go at the cost of all the different things that are needed for himself in order to become more full and more harmonious and I'm afraid that many monks and many so-called holy people will have to come back again to Earth.

It is really a sad kind of a thing to consider that, because it looks as if one is so completely engaged with something sacred, that then logically one should reach God. I don't think it is God one reaches. I think one reaches a very high state, very much like mystics will reach a very high state, and also for themselves fuse with something that is above them, and of course much higher in value than they

are themselves. But, the process of not being able to return to Earth prevents them from fulfilling their final task in settling the affairs and the debts to Mother Nature and the Earth.

One of the tremendous advantages of Work in the sense of Gurdjieff is exactly that, that a man as he proceeds remains a man on Earth, and that he never will want to lose touch with the Earth, because the Earth is going to give him a certain amount of food if he can extract it, but he has to know how to extract it without being bound by it. This is our biggest problem, that we remain on Earth and remain identified with that what we are doing and at the same time extract from it what is of a different value, so that the identification process becomes zero. There is no particular reason to assume that identification with matter which is of no longer value, will ever bind us, because it cannot. But we are bound by that what has to be carried with us into a different sphere, and that is the difficulty, to learn to distinguish between what is right and what is wrong for us on the journey to Infinity.

This is what we try to find when we say, 'I apply a method to myself. I use an effort as Work in order for myself to learn how to distinguish between what can go with me and what I must now leave! What one leaves at the present time first has to be extracted. One has to give Mother Nature it's due. One has to pay in a certain way to Mother Nature by being able to extract from everything that has been given to a man when he is on Earth, everything for which he may have been responsible, that in this extracting process he will find the difference between that what is of value and what is not of value. The process of observing

is not enough of course, and even when one says the impartiality would make you even go away further from that what is the Earth because when you have lost any kind of an interest as indicated by being partial, then of course, you are not bound. It is right you are not bound, but it has to be followed by the necessity of the application in daily life, and that participation process which for us is the second step in regards of a description of what is Work, is so tremendously essential. You see, in that way one reaches one's essence, because participation means that I go back to where I, you might say, came from. That is exactly, having contemplated the possibility of an end, and belonging to the si-do of my total development, that I then want to return, in order to settle the affairs in connection with the FA bridge and that the participation is really that particular point in the Law of Three which I ascribe now to a little triad I call simply the DO-RE-MI of the development of my intellectual body. That particular process is an equivalent process to the SOL-LA-SI of Kesdjan, and it has to do with the note LA.

You see, the sun, which is represented by the SOL, is important for anyone after he has crossed the bridge-that he has arrived at the point which is similar for him than what he imagines SI-DO to be. In reality, the SOL is not complete for him, that is, it's only the beginning, in order to bring down to Earth, for himself or to Earth, rather, where he then will be able to live, that is a certain planetary level, that the SOL comes down to the level of the planets and in that way begins to participate with himself. But that then something starts in a man, in that kind of a condition, wishing to reach his own SI-DO in the development of the Kesdjanian body, which will make him go up to LA. I've

explained that process every once in a while, by saying that the SOL is really that what affects me from the outside and gives me aspiration, because aspiration for me means that there is hope and I see things around me as represented by the SOL area. And having then, that kind of a light, and having insight within myself because of it, the process that then takes place is that there is a desire of the part of myself to understand the totality of myself. This is exactly the same as the RE in the intellectual body. That is, now LA, expressed in an emotional sense, and LA becomes for me a change-over from aspiration to inspirational qualities. The inspirational qualities for myself means really a commitment to that what I am inwishing to become a different person and realizing that that what I am now on Earth is not sufficient for being able to survive, because the LA will tell me that that what ought to take place is a change within my essence.

You see, I am, of course, in an observation process, and having the light of SOL shine on me, I then know what it is on the surface of my manifestations. But when I go and try to reach LA, I reach a different level of myself. It's a level that is within, it's a level of essence, a level of the planets for myself, it's a level of an understanding of what are really emotions and what they must do to me in order to become useful, and it then again the same kind of a process that takes place. I want to go to LA; I am affected by SI. That is, I am at SOL, I want to go to LA, I remember SI, as well as I can, and return to LA to settle there for developing inspirational qualities. SI for me is the silence which I expect to have when I Work and would become sufficiently in equilibrium, that there is no difference any more between the different forces acting on me. (Tape turned over) But, you see, it is this inspirational quality that we really pray for. That is, the time when one can in

in silence, in meditation, in thought, in letting feeling be, that a person then comes to himself and what is touched of course in the first place is his essential quality. But for that he needs more insight into himself, and he has to realize that what is magnetic center is the equivalent of the SI-DO for Kesdjan.

I hope you understand that kind of a shifting of metaphors, because it is really that I, from the surface, wanting to go down to the center of myself, I have to stop over at my essential quality and purify it. The process of LA is a purification of my insight to become inspirational, with a wish then to continue to work in devotion. That's why I say it is like prayer-because in the meditation or the consideration of that what I say would be the end for me in the Kesdjanian development, as a silence, to be at home, and not to be bothered, as I said, by the different forces which now affect me. Then I want to make sure that that what then can take place in me will not harm me any longer and will not change the matter which I'm used to from a physical aspect, that it will change into something that is no longer of use to me for containing life. The inspiration means I have to create something that is permanent, and that then will be able to contain life, in a certain way, being lifted away from the Earth, it will not be subject to such laws of change as take place on the Earth, but it will have a life of its own, away from the Earth. You see, the SOL-LA-SI of Kesdjan is already going away from the SI-DO of the physical body. That is, of course, in the area which we call 'conscious' at least more or less, and that the LA is a very fundamental place. It is there where I am in contact with my own Magnetic Center. It is there where I derive benefit from the force which exists there. It is there where

I find that I have belief in the possibility of my growth. It is there where I know that evolution must take place in accordance with that kind of a form. That is, it has to be followed, in accordance with a certain law, which I then start to understand, but which law starts for me then to operate from inside out. This is really what takes place in participation. I start by being free from the Earth; I follow it up by returning to it. When I am now returning to it, and it may be descending to the Earth, and it may be in different ways being in contact with different aspects of myself, it may be that at first it is a trip to Atlantis. What is Atlantis - it is my essence. It is that what has sunk and is no longer available to me and having been drowned in the sea, in the ocean of what I call my life, all that has remained is just a few little points, perhaps, of the Azores, which stick out above the surface of the, of the ocean. And I want to know what is below. Where it comes from, how does it still exist, and where is it that I now wish to go when I say essential qualities of myself, but emotionally tinted.

You see, I am talking now about emotional development. I'm not talking about intellectual considerations. That we leave alone when we can start building a soul, but it is a long time before we can try to do that. The indications only are, that I want to be clear. For that I have already an assurance when in coming to the Kesdjanian body. I meet the note SOL which gives me clarity, and that is really the representation of what I can expect later when an intellectual body could develop, but when I now from SOL want to develop emotionally, I have to return to within myself, and being then touched, by the contact at a distance, of what I call Magnetic Center, I find, in my inspiration within me, the quality of life. This is what I want. This is what I ask for in prayer, because for that, I have to admit then that I don't have what I should have. I ask for it; I hope it can be given and my attitude should

be one of wanting to receive it, and to receive it in such a way that it is not going to be my will. In inspiration I sit quiet. I already expect and anticipate that what might be silent, but within me there is no silence. There is a tremendous activity of that what I feel and I want to make into emotional states, one after the other- I want to deepen it. I want to be in my emotions as deep as I can be in order to reach the source of life. That, I feel is my Magnetic Center, and I want this Magnetic Center to be assured that something is going to be done to set it free. You see, on the one hand, I make a contact with that what is above me, and I want this in prayer to come down and help me and stimulate my 'I', but also I want to give assurance to that what is within me, simply as a sample of life that I know exists, but has been covered up, and I want, in touching that, create a force, and the force is inspiration. Inspiration towards an aim which is, for the time being, the SI-DO of Kesdjan, which later on, which will be actually the SI-DO of an intellectual body or a Soul, but I stay again on the level where I am, and I'm affected only by the final aim, which I hope to reach at certain times. I want in this inspirational quality to become creative. That is, I want to see what it would be if I were a man having a Conscience. I want to try to behave on the basis of inspiration that that what has given me an insight into myself, knowing then what I am and knowing my limitations, and not shutting my eyes, and not withdrawing from the world, but that I continue to live in this world but with an inspirational quality coming from within, and then testing it out, every once in a while in certain forms of behavior. This is our greatest difficulty, that we don't dare, or that we have all kinds of habitual ways of telling ourselves that it cannot be done, or that we shouldn't do it, or that it would be dangerous if we did do it, or that there is something that ought to be in the way because we haven't been able to do it as yet. And for that reason, we don't dare to become. When it could become emotional, we don't even want to show a feeling. We are so afraid of

ourselves. We are so afraid of showing that kind of life. We call it that we don't want to impose ourselves on others, and in that, of course, we feel entitled not to do anything at all, and to withdraw within our own shell.

Inspiration must come out. Inspiration is a form of having within a fire, which then can reach a boiling point. But has to be kept at the boiling point, before it starts to flow over. What is this boiling, this particular period of the development of the SOL-LA-SI ? That is, the SOL-LA-SI of Kesdjan. LA means that this fire makes something new in me, which then, because of its lightness, will rise up. That is the problem that we face. And also, that is the explanation, because what we call 'boiling', if you take water, it only boils as a liquid, when the bubbles come from the bottom, and then go up. That's the temperature which is 100⁰ centigrade as a boiling point of water. If we understand that it has to come from that part of oneself, from the essential essence, then when it starts to boil up, it will reach a point SI and the total quantity of energy which then has accumulated as a result of such inspirational wish, will be used at that time for the formation of the next body. The influence which the SI-DO will have on the formation of SOL, is that at that same level the bridge of SOL exists, and that the DO-RE-MI, which is our ordinary process, intellectually explained as an observation with impartiality and simultaneity at the RE what we call then Participation, and at the MI which we call Experimental period, that then the FA has to be overbridged by means of the tremendous amount of energy of an emotional character, which comes from the wish that one has as inspiration to become a Man. This is the boiling process. That is why LA is the fire, and the fire has to be fed. The fire has to go up in order to bring about the possible development of the rest of the Kesdjanian body. It will be fed within by that what comes from Magnetic Center.

Inspiration for oneself, towards a certain aim, produces always two things:

one becomes even noticeable in the manifestation of a man when he, in his manifestations, is able to put emotion into that what is the manifestation. When he can put it in his voice, when he can have it in his eyes, when he can have it in a posture, when he can have it in a certain structure of his movement, when he knows that he can be in a certain way different from just being, almost I would call it 'cold-blooded'. But that then this feeling becomes expressed in him towards the outside world, quite definitely will have an effect.

What was the effect of Atlantis? By putting people from Mars right next to those who had to perform certain functions ? That they, in turn, being affected by such a presence would be able to maintain Atlantis on its own, and after that was done, the Atlanteans, that is, could continue and the Martians could return home.

This is the one side of this inspirational quality. The other side is the drawing of force from Magnetic Center. It is not only the assurance which will become affirmation for Magnetic Center to give force and energy and aliveness to that what is needed for the formation of Kesdjan. I have talked about that many times - the whole process of Helkdonis and Abrustdonis. That is where it comes from when there is inspiration. When a man in his life analyzes himself only with one aim; one purpose in mind: what is right for the further evolution of myself? What can I spare that I don't need any longer? How can I become simple? How can I behave on this Earth, and not lose contact, and not make it appear as if I'M ready to go? How can I fulfill the different requirements of Mother Nature within my life on Earth? How can I live my life now, and at the same time, constantly be reminded of a higher aim? When one says of course 'I have to return to my unconscious existence; I have to settle such affairs as well as I can; I have to pay that kind of a price, 'Don't dwell too much on what you haven't got. Only dwell on that what you know you have and is useful. There will be times that you still

think that it is useful, that has already been outworn. One holds onto such things simply because of habit. Let it go. There is a great deal that you need not talk about any longer; many things you have already said enough. And let, at times, your voice indicate that it is only interested in letting certain things pass your lips which are worthwhile. You understand that as a task - can you do it? Can (you?) for one half hour when you are busy in your ordinary life, can you then tie up, hold your mouth, that is, not speak, then only when it is essential? Can you teach this to yourself? Can you make certain manifestations behave in an inspirational way? Can you understand yourself a little bit better when you can be in contact with your own Magnetic Center? Can you walk that way on Earth? Can your step maybe indicate that there is something different as aliveness in you? Can one, because of this, make a contact with such aliveness, and at times, if one remembers, remembers oneself, and wishing this self as Magnetic Center to remind again the desire to create an 'I' which will help one to set Magnetic Center free?

You see, this whole process, how it can take place when you keep on thinking about it and see what is what, here and there, and add a little bit to what you already know and step by step try. Because the fear, that you don't want to put emotions in your manifestations is really not founded. You can try it. What do you do when you wish to swim and the water is a little too cold? You take your foot and your toe and you withdraw it, but you go a little further next time, and a little further so that after some time, you can stand it. When you take a cold shower, can you be awake? Can you try to start with a little luke-warm water- can you change it, gradually? When it's a little too cold, turn on the hot water again, but then try it again and see. Can you sit in a bathtub and let the water run out while you sit, and keep on sitting? Can you see what might take place if you understand draining-draining of your body as an exercise?

Can you see how the level of the water in the tub can gradually go down, and at the same time as if you could relax yourself? Can you do such simple things in ordinary life? Can you actually remember yourself when you eat? Can you wait a little bit before you put your fork in your mouth, before even you put anything on your fork? Can you touch your fork? Can you in the presence of others sense...your thumb, your index finger, your middle finger which balances it, so that the thumb and the index can direct the fork, and the balance is on your middle finger? Have you ever studied your hand, how it makes movements, of course quite unconsciously and mechanically but most interesting to see that it does take place without your mind? And when you now want to use your mind in sensing of what does take place with your fingers, as you eat, and you have all the time in the world and even in the presence of others you can remain pensive, because they will not ask you if you are sick.

It is this kind of simplicity that we talk about, not the nonsense that we every once in a while do. And, of course which are sometimes a little intriguing for one. All the different classifications and philosophy, of finding words for this and that and the other, and all right for a little while, but not too much. Just let it go and become a simple man, like an obyavatel - only considering his trade, and being able to perform it 100%. This is what one wants to do in life. This is what you want to do, I would say, tomorrow. This is what you should have done today, what you still can do when you perhaps go home before you go to sleep. To sit quiet, see the day, see yourself-unrolling the film. All right. It doesn't matter. (?) Do you put sugar in your coffee? How? How do you do it? In what way is it bent? Is it intent on not spilling sugar? Can you stir, can you stretch out your arms in front of you? Can you stretch out your fingers, very widely spread out, and then gradually move them back? Can something in you be aware of that in your solar plexus, is there someone who is in your head, or who is present becomes aware of that

kind of a movement? Can you when you sit and talk, change your one leg and put it on the other? Can you, every once in awhile, put your hand on your knee, and then remember yourself? To see where you are, sitting, talking, formulating, moving your lips, having a certain posture, changing it, but remaining, with some part of you, awake to that, and stay awake and not let it drop because of an awareness assuming that it has to disappear because it appeared. Always believe in the continuation of an attempt - that it is longer than a moment, and never want to take 'no' for an answer when apparently it seems to disappear, and it's already a prejudice that you believe it only can be one moment. A moment is Eternity. Don't be silly. It's independent of time. It has nothing to do with the time limitations. It has to do only with the intensity of something which is a moment for you in which dimensions have disappeared. How would you ever measure it? You can't. All you wish is to continue with the wish. And every once in a while it goes up and down. It fades, of course. So does a voice. But after all, your aliveness can be continued, and it can be poured into you every moment, when you happen to become aware of yourself, when you know it is there in a moment, in a moment expressing itself. And is stretched out in extending this Infinity, until the ends of the world (?).

Can you understand such things because, really, it is so idiotic to be limited by time, at times when it is not necessary and when just a little belief can give you the assurance that you can. You believe that you must have, that at times you can bear to use an emotional state in order to express it, and to be, you might say, a devotional person even in the presence of someone else. But if you don't dare, do it in front of your mirror, and see how you look when you are devotional. What is the expression on your face? What is it you want--wish when you are serious?

Can you try all kind of different ways of behavior forms of your body when you are trying to understand what it is to use your body as a laboratory? Do you think that it is so easy to discover a certain road immediately? Many times research requires many attempts. How many different methods and ways were needed in order to produce Sal - versan 606 (check spelling). All the others were failures until finally there was, and that's what they called then Number 606. Finally, it was a cure for syphilis. This is the way ordinary life takes place. This is the way a person, when he grows up, he has to live like that.

We are not giants overnight. Spiritual life is not just bought, or shaken from a tree. It is fruit that has to come because of growth, and the growth requires attention, constant attention. Many times having a leaf or something to protect it from the rays of the Sun. Many times doing something to make sure hail or rain won't be too hard on that what is tender within you. Of course it takes time, as we call it. It would take a moment to become Conscious, if one understood a moment. But we don't and our difficulty is all the time to see what is a moment. What is Eternity? And now you must Work? And now you must remember the simple little things that I mentioned. And now you must try to make a vocabulary for yourself of your own behavior of your body, so that you become acquainted with it, and then gradually, in the acquaintanceship, you will see certain tendencies. You will also see motivations of why you behave in a certain way, and that gradually, that what should become Objective of you, within you, starts to understand you a little bit. Starts to understand your behavior a little bit better because it is more truthful. The acceptance of that what is the form of your activity, as a result of the thoughts and the feelings - that also will be purified, when that what takes place in the mind has an image of that what you actually are as a human being, physically expressed,

and that then within yourself will take place changes, because the motivations for such activities are within your means of your feeling and your intellect; and then they will be affected by the purity of the behavior forms of your body.

You understand what I mean by purity of the behavior form? It simply means that that what is the behavior form is that as such, and nothin else but just the little movement of the physical body - without interpretation at all - just existing. That is purity of the body, and that will affect the source from where activity has made you behave.

Activity came because of thoughts and of feelings. Activity also came because of a certain tendency on the part of the body itself; but through activity, and through the acceptance of such activity, for whatever it is, you will reach the source of yourself with motivations, thoughts, considerations, meditations - results of Being, results of level of Being, results of thoughts taking place in you, results of meanness, results of jealousy, results of all kinds of things that we now call, in an abstract form, feelings, and in a concrete form, we call it thoughts and thought-formed processes. That is what a man should learn in his laboratory. The key - the opening of the door - sometimes the laboratory is a little stuffy. Sometimes it's too much dust. Maybe you haven't been in a laboratory for a long time. Maybe you have shied away from it. Maybe you have not wished to carry out any experimentation. Maybe you have considered it as something for tomorrow and not today. Find the key for today. Tomorrow has another key. Don't worry about

tomorrow. If you wish to find the key then you will find it. Today has a key for your own laboratory. You can open the door, you can smell, maybe, that you haven't been there, but there are familiar things you know in a laboratory, when you want to carry on research on yourself. Nice little flasks containing some kind of a liquid and a chemical(s) and bottles, and all the different things that you would need for heating processes, or maybe cooling, or maybe distillation, or maybe certain things that you have not dreamt of for a long time, all of a sudden you discover maybe there is a drawer. Maybe the drawer has some instruments, pieces of glass, some corks, some rubber, some tubing - all of it necessary to see what you can do with yourself. Your laboratory is the world. That what you are is the instrument which functions in the world. That what your 'I' is, is the chemist watching you in your reactions, as you boil over, as you get angry, as certain things happen to you as you are influenced by the outside world. And the chemist has to interpret it and wants to see it truthfully, because he is a scientific man. He does not want his personal interpretations to interfere with the Truth.

If one could wake up that way. Today I open my laboratory. For one house I am in the world watching myself. I try my best and I will, so help me God. For that I need inspiration to be able to maintain myself. For that I pray, 'Help me, bless me.' For that I come within myself; within silence I say 'Not my will, but let me find that what I must do,' because I say, 'I wish to be a man. I want to evolve; I want to grow up; I want

to be a man.* I do not care how long it will take. I want to be now what I am not now, and I want to follow, if I can, the instructions of a certain kind leading on the narrow path. But I wish and I continue. I walk today in such a way that I know that at the end I will understand myself just a little bit more. I will be satisfied, if, during the day, I have been able to eliminate some negativities, and substitute for it that what is more durable.

Is it true that positivity is more durable than negativity? Both are useful, but positivity gets me to where I ought to go. Negativity lets me go where I really do not belong, although I don't know that I don't belong there. I just become passive. Positivity will make me an active man, wishing to become grown-up, and fulfilling all the requirements of Harmonious Man, in time.

I wish you a good week, starting with tomorrow. I wish you good many weeks. I wish you, really a good life until you die. Goodnight.

END TAPE

Transcribed: S. Elliott

ROUGH: Various
proof: Katie Heffel
proof: Bill Hennigar